AN

Experimental INDEX Of The HEART:

In which (as in a Looking-glass) both *Profane* and *Civil* men may see enough, to make them in love with *Religion*.

Being a most happie and providential *Conference* between two Friends: (after the ones heart was changed;) the which may both provoke and incourage all sorts of *Sinners* to read the same, that (in the least) love themselves.

Drawn up and published for the good of all.

By R. YOUNGE *of Roxwell* in *Essex*, *Florilegus*.

Add this as a *Second Part* to those *Three Fundamental Principls of Christian Religion*; Intituled, *A short and sure way to Grace and Salvation.*

S.A. XXVII.

A *Loose Libertine*, meeting with his Friend that had lately been *a Formal Christian*; he greets him as followeth:

SIR! me thinks I have observed in you a strange alteration, since our last meeting at *Middleburrough*: not onely in your behaviour, company, and converse; but even in your countenance: What is the matter, if I may bee bold?

Convert. Truly Sir, you are not at all mistaken, nor am I unwilling to acquaint you with the cause; if you can afford to hear it.

Soon after my return into *England*, I was carried by a friend to hear a *Sermon*: where the *Minister* so represented the very thoughts, secrets, and deceitfulness

deceitfulneſſe of my *heart* unto my *conſcience*; that I could not but ſay of him, as the *woman of Samaria* once ſpake of *our Saviour*: *He hath told me all things that ever I did.* Which made me conclude with that *Unbeliever*, 1 *Cor.* 14. 24, 25. *That God was in him of a truth*: nor could he ever have ſo done, *if he were not of God.* As the *Young-man* in the *Goſpel* reaſoned with the *Phariſees*, touching *Jeſus* when he had *opened his eies, that had been blinde from his birth*, *Joh.* 9. 32, 33. Whereupon I could have no peace nor reſt, untill I had further communed with him about my eſtate; for I found my ſelf in a loſt condition touching *Eternity*: It faring with me as it did with thoſe *Jews*, *Acts* 2. when *Peter* by his ſearching Sermon, had convinced them that *Chriſt*, *whom they had by wicked hands crucified and ſlain, was the onely Son of God, and Lord of glory*, ver. 36. 37. And having had the happineſſe to enjoy the benefit of his ſage advice as I ſtood in need thereof; (*God* having given him *the tongue of the learned, to adminiſter a word in ſeaſon to them that are weary*, Iſa. 50. 4.) I bleſſe *God*, his *Word* and *Spirit* hath wrought in me ſuch a change and ſtrange alteration, that it hath *opened* mine *eies* that were *blind* before, *inclined* my *will* to *obedience*, which before was *rebellious*, *ſoftned* my *heart*, *ſanctified* and quite changed my *affections*: ſo that I now *love* that *good* which before I *hated*, and *hate* that *evil* which before I *loved*; and am *delighted* with thoſe *holy exercises*, which heretofore did moſt *displeaſe me*; and am *diſpleaſed* with thoſe *vain pleaſures* and *filthie ſins* which in times paſt did moſt *delight* me. Which is ſuch a mercie, that no tongue is able to expreſſe! For till that hour I went on in *the broad way*, and *worlds road to deſtruction*, without any *miſt uſt*; whereas now *God* hath been pleaſed to take me into his *Kingdom of grace here*, and will never leave me, untill he hath brought mee to his *Kingdome of glory hereafter*.

Looſe Libertine. What you ſpeak makes me wonder: for I ever held you the compleateſt man of my acquaintance; *juſt* in all your dealings, *temperate* and *civil* in your deportment; yea, I have never ſeen you exceed in the leaſt, nor heard you ſwear an *Oath*, except *faith* and *troth*, and that very rarely. Beſides, you have been a good *Proteſtant*, and gone to *Church* all your daies.

Convert. What you ſpeak, none that know me can contradict; nor could they ever accuſe me of any ſcandalous crime, or unjuſt act. Yea, I had the ſame thoughts of my ſelf; and ſhould any one have told me formerly, that I was ſuch a *great ſinner*, ſuch a *Devil incarnate* as I was! I ſhould have replied as *Hazael* did to the *Prophet*, (telling him of the abominable wickedneſs he would e're long commit) *what am I a Dog, &c.* 2 *Kings* 8. 12, 13. And no wonder, for as every *man* in his *natural* condition, is ſtark *blind to ſpiritual objects*, 1 *Cor.* 2. 14. ſo *the heart of man is deceitful above all things*: even ſo deceitful, that *none* but *God* alone can *know it*, as the *Prophet* ſhews, *Jer.* 17. 10. But becauſe this is a truth that tranſcends your belief, and becauſe it may be of ſingular uſe to you alſo, to know the ſame: I will give you a ſhort *character* of my former condition; the which done, I doubt not but you will aſſent unto what I have hitherto ſaid, or ſhall further relate.

Sin.

Sect. XXVIII.

First touching my knowledge, (I mean *saving knowledge*, without which *the soul cannot be good*, as wise *Solomon* witnesseth, *Prov.* 19. 2.) it was such, (though I thought my self wiser then to make scruple of, or perplex my self about matters of *Religion*, as do the *religious*: even as the King of *Tyrus* thought himself *wiser then Daniel*, Ezek. 28. 3.) that *spiritual things* were mostly represented to my understanding false, and clean contrary to what they are indeed. Like *corporal things* in a *Looking-glass*, wherein those that are on the *right hand* seem to be on *the left*, and those that are on the *left hand* seem to be on the *right*. As it fared with Saint *Paul*, while he was in his natural condition, *Acts* 26. 9. which made me think and call *evil*, *good*; and *good*, *evil*; *bitter*, *sweet*; and *sweet*, *bitter*; to *justifie the wicked*, & *condemn the just*, as the *Prophet* complains, *Isa.* 5. 20, 23.

As for instance, I most sottishly thought, that I both *loved*, and *served God* as I ought; yea, I should have taken it in foul scorn, if any one had questioned the same: when indeed I was a *Traitor to God*, *and took up arms against all that worshipped him in Spirit and in truth*. I was so far from *loving* and *serving* him, that I hated those that did it; and that for their so doing, I could also hear him *blasphemed*, *reproached*, and *dishonored*, without being once stirred or moved at it. I loved him dearly, but I could never affoard to speak a word for him; and likewise his Children intirely, but instead of justifying them, or speaking in their defence when I heard them *scoft*, *scorned* & *abused* by wicked & ungodly men; all my delight was to *jeer* at, *flight* and *slander* them where ever I came. I more *feared the Magistrate*, then I *feared God*; and more regarded the *blasts of men's breath*, then the *fire of God's wrath*. I chose rather to *disobey God*, then to *displease great ones*; and feared more the *worlds scorns*, then *his anger*.

And the like of *Christ* that died for me; a strong argument that I *loved Christ*, when I *hated* all that resembled him in *holiness*. Yea, I so *hated holiness*, that I most bitterly *hated men for being holy*: insomuch that my *blood* would *rise* at the sight of a *good man*, as some stomachs will rise at the sight of *sweet-meats*. I was a *Christian in name*, but I could scoffe at a *Christian indeed*; I could honour the *dead Saints* in a formal profession, while I worried the *living Saints* in a cruel *persecution*. I condemned all for *Roundheads*, that had more Religion then a *Heathen*; or knowledg of *heavenly things*, then a *child in the womb* hath of the *things of this life*; or conscience, then an *Atheist*; or care of his soul, then a *Beast*. I had alwaies the *basest thoughts* of the *best men*: making *ill constructions* of whatsoever they *did* or *spake*: as the *Scribes* and *Pharisees* dealt by *our Saviour*.

Sect. XXIX.

Ay, O what a *poor slave* did I hold the man of a *tender conscience* to be! yea, how did I applaud my self for being *zealless*, and *fearless*; together with my great *discretion*, and *moderation*: when I saw this man vexed for his *zeal*, that other *hated* for his *knowledg*, a third *persecuted* for the *profession* of his *Faith*, &c. For (being like *Cain*, *Ishmael*, *Esau*, *Michol*, *Pharaoh*, and *Festus*, I thought their *Religion Puritanisme*, their *conscience of sin*, *hypocrisie*; their *profession*, *dissimulation*; their *prudence*, *policie*;

their *faith* and *confidence*, *presumption*; their *zeal of God's glory*, to be *pride* and *malice*; their *obedience to God's laws*, *rebellion to Princes*; their execution of *justice*, *cruelty*, &c. If they were any thing devout or forward to admonish others, that to they might *pluck them out of the fire*; I conceived them to be *besides themselves*: as *our Saviour* was thought to be by his *Kinsfolk*, and Saint *Paul* by *Festus*, *Mark* 3. 1. *John* 10. 20. *Acts* 26. 24. 1 *Cor.* 1. 18. My *religion* was to oppose the *power of religion*; and my *knowledge of the truth*, to know how to *argue against the truth*. I never affected *Christs Ambassadors*, that preached the *glad tidings of salvation*, but had a spleen against them; yea, I hated a *Minister*, for being a *Minister*; especially, if a *godly* and *zealous* one, that spoke home to my *conscience*, and told me of my *sins*; much more if he would not admit me to the *Lord's Table* without *trial* and *examination*: yea, then like *Ahab* to *Eliah*, I became his *enemy*, and *hated him* ever after; would *impeach his credit*, and *detain from him his dues*. And are not all these strong evidences, that I *loved* and *served God*, and *my Redeemer* as I ought? But to make it more manifest, what a rare *Christian* I was.

I thought my self a *Believer*; yea, I could boast of a *strong faith*, when yet I fell short of the very *Divels* in believing: for they *believe* the threats and judgments contained in the Word, *and tremble* thereat, *James* 2. 19. Whereas I thought them but *Scar-crows* to fright the simple withall: yea, I held *Hell* it self but a *fancie*, not worth the *fearing*.

Because I was not *notoriously wicked*, but had a *form of godliness*, was *civil*, &c. I was able to delude my own soul, and put off all reproofs and threatnings; by comparing my self with those, that I presumed were worse then my self: as, *Drunkards*, *Adulterers*, *Blasphemers*, *oppressors*, *shedders of blood*, and the like; counting none wicked but such. Yea, looking upon these, I admired my own holiness; and thought my *moral honesty*, would be sufficient to save me. Nor did I know wherein I had offended.

And whereas the *Law* is *spiritual*, and binds the *heart* from *affecting*, no lesse then the *hand* from *acting*: I was so blind and ignorant that I thought the commandement was not broken, if the outward grosse sin be forborn. Whence these were my thoughts, I never brake the *first commandement*, of having *many gods*: for I was no *Papist*, nor *Idolater*: nor the *second*, for I worshipped God aright: nor the *third*, for I had been no common swearer, only a few petty oaths: not the *fourth*, for I had every *Sabbath* gone duly to *Church*: not the *fifth*, for I ever honored my *parents*, & have been a *loyal subject*: not the *sixth*, *seventh*, *eighth*, *ninth*, or *tenth*, for I never committed *murther*, or *adultery*, never *stole* ought, never *bare false witness*; nor could I call to mind, that I had at any time *coveted* my *Neighbours wife servant*, *estate*, &c. And nothing more common with me, then to brag of a *good heart* and *meaning*, of the strength of my *faith* and *hope*, of my *just* and *upright dealing*, &c. And because I abstained from notorious sins, I thought my self an excellent Christian; if *God* was not beholding to me for not wounding his name with oaths, for not drinking and playing out his *Sabbaths*, for not railing on his *Ministers*, for not *oppressing* and *persecuting* his poor *members*, &c.

Sect.

Sect. XXX.

And yet had it been so, as I imagined; admit I had never offended in the least all my life; either in thought, word, or deed: yet this were but one half of what I ow to *God*; this were but to observe the *negative part* of his *law*, still the *affirmative part* thereof I had been so far from performing; that I had not so much as thought of it. And to be just in the sight of *God*, and graciously accepted of him; these two things are required: the *satisfactory part to escape Hell*, and the *meritorious part to get Heaven*. And the true method of grace is, *Cease to do evill, Learn to do well*. *Isa.* 1. 1, 17. The *Fig-tree* was *cursed*, not for bearing *evill fruit*; but because it bare *no good*. The *evill Servant* was not *bound hand and foot, and cast into prison*, for *wasting* his *Masters goods*; but for *not gaining with them*. And those *Reprobates* at the last day, shall be bid *depart into eve lasting fire*; not for *wronging* or *robbing* of any, but for *not giving*, for *not comforting Christ's poor members*. *Matth.* 25. So that my case was most desperate! For though, with that *Pharisee Luke*. 18. 11. I was apt to thank *God*, and brag; that I was *just, and paid every man his due*: yet I never thought of being *holy*, and of *paying God his dues*; as his due of *believing*, or *Repenting*, of new *obedience*, his due of *praying, hearing, conferring, meditating* on his *word and works, sanctifying* his *Sabbaths*, and *instructing* my *Children* and *Servants*; teaching them to fear the *Lord*. His due of *Love, Fear, Thankfulnesse, Zeal* for his *Glory*, charity and *mercy* to *Christ's poor members*, and the like.

I should have served *God* in *spirit*, and according to *Christs Gospell*: as all that are *wisely hearted* do *live*, and *believe*, and *hear*, and *invocate*, and *hope*, and *fear*, and *love*, and *worship God* in such manner, as his *word* preferibes. I should have been effectually *called*, and become *a new Creature* by *regeneration*; being *begotten* and *born* a new, by the immortall *seed of the word*. I should have found an apparant *change* wrought in my *judgment, affections*, and actions; to what they were formerly. The *Old man* should have changed with the *New man, worldly wisdome* with *Heavenly wisdome, carnall love* for *spirituall love, servile fear* for *Christian* and *filiall fear, idle thoughts* for *holy thoughts, vain words* for *holy* and *wholsome words, sinfull works* for *works of righteousnesse*: even *hating* what I formerly *loved*, and *loving* what I formerly *hated*.

But alas! I have heard the *Gospell* day after day, and year after year: which is *the strong arm of the Lord*, and the *mighty power of God to salvation*. That is *quick, and powerfull, and sharper then any two-edged-sword*; and yet stood it out and resisted, instead of submitting to *Christs call*, even *refusing the free offer of grace and salvation*. I have heard the word faithfully, and powerfully preached for *forty years*: yet remain'd in my naturall condition unregenerate: without which new birth there is no being saved, as *our Saviour* affirms. *John*. 3. 5. I had not trodden one step in the way to conversion: for the *first part of conversion, is to love them that love God*: 1 *John* 3. 10, 11, 14. I should dayly have *grown in grace, and in the knowledg of our Lord and Saviour Jesus Christ*: but I was so far from growing in grace, that I had not one spark of *grace* or *holinesse*; *without which no*

man shall see the Lord. Heb. 12. 14. I was all for observing the *second Table*, without respect to the first: or all for *outward conformity*, not at all for *spiritual* and *inward holinesse of the heart.*

Sect. XXXI.

Either what I did was not morally *good for the matter*, or not *well* done *for the manner*; nor to any *right ends*: as out of *duty* and *thankfulness* to *God*, *and my Redeemer*; and out of *love* to my *fellow members*. Without which the most glorious performances, and rarest virtues; are but *shining sins*, or *beautifull abominations*. *Gods glory* was not my principall *end*, nor to be *saved* my *greatest care*.

I was a *good*, *civill*, *morall*, *honest hypocrite*, *or infidell*: *but none of these graces*, *grew in the Garden of my heart*. I did not *shine out as a light*, *by a holy conversation to glorifie God*, *and win others*. Now onely to *refrain evill*, except a man *hates it also*, and *does* the contrary *good*, is to *be evill* still: because *honesty* without *piety*, is but a *body* without a *soul*:

All my *Religion* was either *superstition*, or *formallity*, or *hypocrisie*. I had a *form of Godlinesse*, *but denied the power thereof*: *I often drew near unto God with my mouth*, *and honoured him with my lips*: *but my heart was far from him*. *Isay.* 29. 13. *Mark.* 7. 2 to 14. *Matth.* 15. 7 to 10. All which considered *viz.* the *means* which *God* had afforded me, and the little use I had made thereof; left me in a far worse condition, then the very *heathen* that never heard of *Christ*. So that it was *Gods* unspeakable mercy, that I am not at this present *frying in Hell flames*, *never to be freed*.

God hath sent unto us all *his Servants the Prophets*, *rising up early*, *and they have been instant in preaching the Gospell*, *both in season*, *and out of season*: but my carnall *heart* hath ever been *flint unto God*, *wax to Satan*: *you shall dye* if you continue in the practice of sin, I *heard*: but *you shall not dye*, as saith the *divell*, I *believed*.

Sect. XXXII.

Besides all this, suppose I had none of these to answer for; neither *sins of Commission*, nor *sins of Omission*: yet *Originall sin* were enough to damn me, no need of any more; and yet my *actuall transgressions* have been such, and *so many*, and my *ingratitude* therein *so great*; that it might have sunk me down with shame, and left me hopelesse of ever obtaining pardon for them. As see but some small *part of my monstrous*, & *divelish ingratitude to so good a God*, *so loving and mercifull a Saviour and Redeemer*; that hath *done*, and *suffer'd* so much for mee, even more then can either be *expressed* or *conceived*, by any *heart* were it as deep as the Sea!

Touching what *God* and *Christ* hath done for me, in the first place he gave mee my *self*, and all the *Creatures* to serve for my use; yea he *created* me *after his own Image*, *in righteousnes*, *and holines*, and in perfect *knowledg of the truth*, with a power to stand, and for ever to continue in a most blessed, and happy condition. But this was nothing in comparison; for when I was in a sad condition, when I had *forfeited all* this and *my self*; when by sin I had turned that *Image of God* into the *Image of Satan*, and wilfully plunged my *soul* and *body* into eternall torments: when I was become

become his *enemy*, mortally *hating* him, and to my utmost *fighting* against him, and taking part with his onely enemies *sin and Satan*; not having the least thought or desire of reconcilement, but a perverse and obstinate will, to resist all means tending thereunto: hee did redeem me, not onely without asking, but even against my will; so making of me his cursed *enemy*, a *Servant*, of a *Servant a Son*, of a *Son an Heir*, *and Co-heir with Christ*. *Gal.* 4. 7. But how have *I requited* this so great, *so superlative a mercy*? All my recompence of *Gods love* unto me, hath been to do that which he *hates*, and to *hate* those whom he *loves*.

Christ the fountain of all good is my *Lord*, by a *manifold right*, and *I* his *servant by all manner of obligations*. First, he is my Lord by the right of *Creation*, as being his workmanship *made* by him. Secondly, by the right of *Redemption*, being his purchase *bought* by him. Thirdly, of *preservation*, being kept, upheld, and maintained by him. Fourthly, his by *Vocation*, even of his *family*; having admitted me a *member of his visible Church*. Fifthly, his also (had it not been my own fault) by *sanctification*, whereby to possess me. Lastly, he would have me of his *Court* by *glorification*, that he might *crown* me; so that *I* was every way his. *God* had raised me from a *beggar to a great estate*: but how did *I* require him? *I* would not if possible, suffer a godly and *conscientious Minister* to be *chosen*, or to abide where I had to do; but to bring in one that would *flatter sin*, and *flout holiness*; *discourage the godly*, and *incourage the wicked*, I used both *my own*, and all *my friends* utmost abilitie. Much more might be mentioned, but I fear to be tedious.

Now argue with *all the world*, and they will *conclude*, that there is *no vice like ingratitude*! But I have been more ingrateful to *God*, then can be expreſt by the *best Oratour alive*. It was horrible ingratitude in the *Jews* to scourge & crucifie *Christ*, who did them good every way: for he *healed their diseases*, *fed their bodies*, *inlightned their minds*, *of God became man*, & lived miserably amongst them many years, that he might *save their souls*: but they fell short of my ingratitude to *God*, in that most of them were not in the least convinc'd, that he was the *Messias sent* from *God*, and promised from the beginning. But I have not onely denied this *Lord* that bought me, but I hated him; yea, most spitefully and maliciously fought on *Satans*, and *sins* side against him; and persecuted his children, and the truth with all my might: and all this against *knowledge*, and *conscience*, after some measure of *illumination*, which cannot be affirmed of the *Jews*. Yet miserable wretch that I was, if I could have given him my body and soul, they should have been saved by it, but he were never the better for them.

Sect. XXXIII.

Lastly, to tell you that which is more strange! Notwithstanding all this that hath been mentioned, and much more: Yet I thought my self a *good Christian forsooth*; yea, with that *young man in the Gospel*, *I* thought I *had kept all the commandements*. Nor was I a whit troubled for *sin*, either *original*, or *actual*: but my *conscience* was at *quiet*, and I was at *peace*, neither did any sin trouble me. Yea, I would applaud my self with that *Pharisee*, *Luke*

Luke 18. 9, to 15. and say, *I was not like other men*: not once doubting of my salvation. I ever *refused to do what my Maker commanded*, and yet *confidently hoped to escape what he threatned*. Nor did I doubt of having *Christ my Redeemer* and *Advocate in the next life*, when I had been a *bitter enemy to him and his members in this life*. Here was blindnesse with a witnesse; as it is not to be believed how blind and *blockish* men are, that have onely the *flesh for their guide*; especially if they have *hardned* their *hearts*, and *seared* their *consciences* with a *customary sinning*. As I could give you for instance, a large *catalogue* of rare *examples*, how *sin* hath *besotted* men: and what *stark fools carnal men* are in *spiritual things*; be they never so wise for mundane knowledge. But least it should be taken for a digression or excursion, you shall have a list of them by themselvs; the which I will add as an *Appendix to this Discourse*, or Dialogue. In the mean time I have given you a brief of my manifold provocations, and great ingratitude to my *Maker* and *Redeemer* (for otherwise I might be endlesse in the prosecution thereof). It remains that I should in like manner lay open my *original defilement*; which is the *fountain* whence all the former (whether sins of *commission*, or sins of *omission*) do *flow*. But touching it be pleased to peruse that small Tract, intituled, *A short and sure way to Grace & Salvation*: Or, *Three Fundamental Principles of Christian Religion*, by *R. Y.* from page 4, to page 10.

Sect. XXXIV.

Loose Libertine. If this hath been your case, no wonder it hath startled you; for to deal plainly with you, as you have done with me; what I have heard from you, makes me also tremble. For if such *honest moral men*, that live so *unreprovably* as you had done, go not to *heaven*; what will become of me? that have been *openly profane*, and *notoriously wicked* all my time? Yea, it contented me not to do wickedly my self, and so damne my own soul: but I have been the occasion of drawing hundreds to Hell with me; by seducing some, and giving ill example to others, (*the infection of sin*, being much *worse then the act*). As how many have I drawn to be *Drunkards*? and *swearers*, and *whoremongers*, and *profane persons*? insomuch, that the blood of so many souls as I have drawn away, will be required at my hands. Yea, my life hath been so debauched and licentious, that I have brought *a scandal upon the Gospel*, and made it odious to the very *Turks and Infidels*, *Rom.* 2. 24.

Convert. Alas! what I did that was morally *good*, or what *evil I refrained*, was more for self ends, or more for *fear of men's Laws*, then for *love of Christ's Gospel*. True, I went under the notion of *an honest man*, and *a good Christian*: I was *baptized* into the faith, and made *a member of Christ's visible Church*: but I was so far from indeavouring to *performe*, what I then *promised*; that in effect I even *renounced* both *Christ*, and my *Baptisme*, in persecuting him, and all that sincerely professed his name; *thinking I did God good service* therein, *Joh.* 16. 2. *Gal.* 1. 13, 14. *Phil.* 3. 6. Nor was it for want of ignorance, that you thought so of me: for *by nature* (be we never so milde and gentle) we are all the *seed of the Serpent*, *Gen.* 3. 15 and *children of the Divel*, *Joh.* 8. 44. Yea, the very best *moral man* is but

a *tame Divel*, as *Athanasius* well notes. But it is a true proverb, *the blinde eat many a flie*; and *all colours are alike to him that is in the dark.*

Loose Libertine. So much the worse is my condition: for my conscience tells me, there is not a word you have spoken of your self, but *I* can justly apply the same unto my own soul, and a great deal more. For whereas you have been a *moral honest man*; so that none except your self, could tax you for breaking either *God's Law*, *or man's*: *I* have been so *wicked* and *prosane*, that *I* could most presumptuously, and of set purpose, *take a pride in my wickednesse*, *commit it with greedinesse*, *speak for it*, *defend it*, *joy in it*, *boast of it*, *tempt and inforce to it*; yea, *mock them that disliked it.* As if *I* would send challenges into Heaven, and make love to destruction; and yet did applaud my self, and prefer my own condition before other men's: saying, *I* was no dissembler; yea, *I* hated the hypocrisie of *Professors*: *I* do not justifie my self, and despise others, like the *Puritanes*: *I* am not factious, schismatical, singular, censorious, &c. *I* am not rebellious, nor contentious, like the *Brownists*, and *Anabaptists*. *I am a good fellow*, and *love an honest man with my heart*, *&c.* and as touching a good *conscience*, *I* was never *troubled in minde*, as many scrupulous fools are. *I* have a *good heart*, *and mean as well* as the preciselt. But now *I* see *the Divel and my own deceitful heart deluded me* so; that my *whole life* hitherto, hath been but *a dream*, and that like a *blind man*, *I was running headlong to Hell*, when yet *I thought my self in the way to heaven.* Just as if a *beggar* should *dream*, that *he wer e a King*, or as if *a traitor* should *dream* of his *being crowned*, when indeed he was *to be beheaded*; the case of *Laodicea*, *Rev.* 3.17. the *young man in the Gospel*, *Luk.* 18. 20, 21. and that *Pharisee*, spoken of *Luke* 18. 11. 12.

Sect. XXXV.

Convert. It was not your case alone, but so it fares with the worst of sinners: Onely it much rejoyces me, that it hath pleased *God* to open your eyes, to see all this in your self. For *flesh and blood hath not revealed it unto you.* Yea wee are *naturally so blind*, *and deaf*, *and dead in sin and in soul*: that wee can no more discern our *spirituall filthinesse*, nor *feel sin* to bee a *burden*, then a blind *Ethiopian* can *see his own blackness*, or then a *dead-man can feel the weight of a burthen*, when it is laid upon him. *Acts.* 28. 27 *Isay.* 6. 9, 10.

And this common *experience shewes*; for if you observe it, who more *second*, *confident and secure*, then the worst of *sinners*; they can strut it under *an unsupportable Mass of oaths*, *blasphemies*, *theefts*, *murthers*, *adulteries*, *drunkenness* and other the like sins; yea can easily *swallow these spiders with Mithridates*, *and digest* them too: when one that is regenerate, *shrinkes under* the *burden* of *wandring thoughts*, and *want of proficiency.* But why is it? they are *dead in sin.* *Ephes.* 2. 1. *Revel.* 3. 1. *Now lay a mountain upon a dead-man*, *he feels* not once the *weight.*

To a *Christian* that hath the *life of grace*, *the least sin lyes heavy* upon the conscience: but to him that is dead, let his sins, be *as heavy as a mountain of lead*; hee feels in them no weight at all.

Again, they are insensible of their sin and danger, because ignorant

for

for for *what the eye seeth not, the heart rueth not.* Security makes worldlings merry, and therefore are they secure, because they are ignorant. A dunce wee know, *seldome* makes *doubts*: yea a *fool* sayes *Solomon, boasteth and is confident. Prov.* 14.16. neither do *blind-men ever bloſh.* And the truth is, were it not for *pride* and *ignorance*, a world of men would be aſhamed to have their faces ſeen abroad: For take away from mens minds *vain opinions, flattering hopes, falſe valuations, imaginations* and the like; you will leav the minds of moſt men and women, but *poor ſh unken things; full of melancholly, indiſpoſition*, and *unpleaſing to themſelves. Ignorance is a vail or curtain to hide away* their ſins: whereupon they are never troubled in *conſcience*, nor macerated with *cares* about *eternity*; but think that all will be well.

The *divel* and the *fleſh* propheſy proſperity to ſin, yea *life and ſalvation*, as the *Pope* promiſed the *powder-traitors*: but *death and damnation* (which *Gods ſpirit* threatens) will prove the *crop* they will *reap*. For *God is true, the divell and all fleſh are lyers.*

When wee become regenerate, and forſake ſin; then the *divell* ſtrongly, and ſtrangely aſſaults us: as he did *Chriſt*, when he was newly *baptized*; and *Pharoh* the *Children of Iſrael*, when they would forſake *Egypt*; and *Herod* the *Children*, when *Chriſt* was come to deliver his people. Whence, commonly it coms to paſs, that thoſe *think beſt of themſelves, that have leaſt cauſe*; yea the *true Chriſtian*, is as *fearfull to entertain* a good opinion of himſelf; as *the falſe is unwilling, to be driven from it.* They that have *ſtore of grace, mourn for the want* of it: and they that indeed *want it, chant their abundance.* None ſo apt to *doubt* their adoption, as they that may be *aſſured* of it: nor none more uſually *fear*, then they that have the greateſt *cauſe to hope.* Wee feel *corruption* not by corruption, but by *grace*: and therefore *the more wee feel* our inward *corruptions*; *the more grace* we have.

Contraries, the neerer they are to one another, the ſharper is the conflict betwixt them: now of all enemies, the *ſpirit* and the *fleſh* are neereſt one to another, being both in the *ſoul* of a regenerate man; and in all *faculties* of the ſoul, and in every *action* that ſpringeth from thoſe *faculties.* The more grace, the more ſpirituall life; and the more ſpirituall life, the more antipathy to the contrary: whence none are ſo *ſenſible of corruption*, as thoſe that have the *moſt living ſouls.*

Sect. XXXVI.

Now for *remedy* of the contrary, there cannot be a better *leſſon* for carnall men to learn then this. All the *promiſes of God* are *conditionall*, to take place if wee *repent*: as all the *threatnings of God* are *conditionall*, to take place if wee *repent not.* But wicked men, as they *believ without repenting*; their *faith* being meer *preſumption*: ſo they *repent without believing*, their repentance being indeed *deſperation*: and this obſerve, wee are *caſt down* in the diſappointing of our hopes; *in the ſame meaſure*, as we were too much *liſted up*, in expectation of good from them. Whence theſe peremptory preſumers if ever they repent, it is commonly *as Francis Spira*, an *Advocate of Padua* did: and never did any man plead ſo well *for himſelf*, as he did *againſt himſelf.*

One

One *ſtar* is much *bigger then the Earth*; yet it ſeems many degrees *leſſe*. It is the nature of *fear*, to make *dangers greater*, *helps leſſe* then they are. *Chriſt* hath promiſed peace and reſt unto their ſouls that *labour*, *and are heavy laden*; and to thoſe *that walk according to rule*. *Matth.* 11. 29. *Gal.* 6. 16. *even peace celeſtiall* in the *ſtate of grace*, *and peace eternall* in the *ſtate of glory*. Such therefore as never were diſtreſſed in conſcience, or live looſly; never had true peace. *Peace* is the *Daughter of righteouſneſſe*. *Rom.* 5. 1. *Being juſtifyed by faith*, *we have peace with God*. But hee who makes *a bridg of his own ſhaddow*, will be ſure to *fall into the water*.

Thoſe blocks, that never in their life were moved with *Gods threatnings*, never in any ſtraight of conſcience, never groaned under the burthen of *Gods anger*: they have not ſo much as entred into the *porch of this houſe*; or liſt a foot over the *threſhold*, *of this School of repentance*. Oh! that wee could but ſo much *fear the eternall pains*, *as* wee do the *temporary*; and bee but ſo carefull to ſave *our ſouls* from torment, as *our bodies*. In the mean time, the eaſe of theſe men is ſo much *the worſe*; by how much *there fear is the leſſe*. It faring with the ſoul, as with the body: Thoſe *diſeaſes*, which do *take away all ſence of pain*; are of all others *moſt deſperate*. As the *dead palſey*, the *falling ſickneſs*, the *ſleepy lethargie*, &c. And the *patient* is moſt *dangerouſly ſick*, when he hath *no feeling* thereof. In like manner, whilſt they ſuppoſe themſelves to be free from *judgment*; they are already ſmitten with the *heavieſt of Gods judgments*; a heart that cannot repent. *Rom.* 2. 5.

In a *lethargie*, it is needfull the *patient* ſhould be caſt into a *burning Fever*; becauſe the *ſences* are *benummed*, and this will *waken them*, and *dry up* the *befotting humors*. So in our dead ſecurety, before our converſion; *God* is fain to let the *Law*, *Sin*, *Conſcience* and *Satan looſe* upon us; and to *kindle* the very *fire of Hell* in our ſouls: that ſo we might be rowſed out of our ſecurity: but thouſands of theſe blocks, both *live and depart* with as *great hopes*, as men go to a *lottery*: even *dreaming of Heaven*, *untill* they *awake in Hell*. For they too often die, without any remorſe of conſcience *like blocks*; or *as an Oxe dyes in a ditch*. Yea thouſands that *live* like *Laban*, *dye* like *Nabal*, (which is but the lame word inverted.) whileſt others the dear Children of *God*, dye in diſtreſſe of conſcience. For it is not every good mans hap, to dye like *Antonius Pius*; whoſe *death* was after the faſhion, and ſemblance of a kindly, and *pleaſant ſleep*. However *Saint Auſtins rule*, will be ſure to hold. He *cannot dye ill*, that hath lived well: and for the moſt part, He that *lives conſcionably*, *dyes comfortably*, and departeth rich. And ſo you ſee, how it fares with the wickedeſt and worſt of men. Wherefore if you are truly ſenſible of your wretchedneſs: it is a good ſign, that you are in ſome forwardneſs to be recovered; and really to become ſo good, as formerly you but dream'd, or imagined your ſelf to bee. And indeed the very *firſt ſtep to grace*, *is to feel the want of grace*; and the next way to *receive mercy*, is to *ſee your ſelf miſerable*. Therefore our conſtant, and moſt diligent ſearch ſhould be, to find out the naughtineſs of our own hearts; and to get ſtrenght from *God*, againſt our prevailing corruptions.

S. A.

Sect. XXXVII.

Loose Libertine. But is there any hope for one so wicked as I? who have *turned the grace of God into wantonesse*; applying *Christs passion* as a *warrant* for my licentiousnes, not as a *remedy*; and taking *his death as a licence to sin, his cross as a Letters pattent to do mischief.* As if a man should *head his drum of rebellion, with his pardon.* For I have most spitefully, and maliciously, *taken up arms against my Maker*, and *fought against my Redeemer* all my daies.

Convert. Do but unfainedly *repent you of your sins, and forsake your former evill wayes, and lay hold upon Christ by a true, and lively faith*: my soul for yours, *God* is very ready to forgive them, bee they never *so many*, and innumerable for *multitudes*; never so *heinous*, for qualitie & *magnitude*. Yea, I can shew you *your pardon from the great King of Heaven* for all that is past. the which you may read at large *Isai.* 55, 7. *Ezek.* 18. 21. to 29. and 33. 11. *Jo l.* 2. 12, 13, 14. Yea read 1 *Cor.* 6. 10, 11. together with the story of *Manasses*, *Mary Magdelen*, *the Thief*, *and the prodigall Son*: & you shal see *presidents* thereof. Yea the very *murtherers of the Son of God*, upon their serious and unfained repentance, and stedfast believing in him; *received pardon and salvation.* And indeed *dispair*, is a sin which *never knew Jesus.* True, *every sin deserves damnation*: *but no sin shall condemn, but the lying and continuing in it.* True Repentance, is ever bleſt with forgivenes. And know this, that *Gods mercy* is greater then *thy sin*, what ever it bee: you cannot be so *infinite in sinning*, as he is *infinite in pardoning*, if you repent: yea sins upon repentance are so *remitted*; as if they had never been *committed. I will put away thy transgressions as a cloud, and thy sins as a mist. Isay.* 44. 22. And *what by corruption hath been done, by repentance is undone.* As the former examples witnes. *Come and let us reason together, saith the Lord, though your sins be as scarlet; they shall be as white as snow. Isai* 1. 18. Yea whiter then snow: For the *Prophet David*, laying open his *blood guil ines*, and his *Originall impurity*, useth these words: *Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter then snow, Psal.* 51. 7. And in reason, did *Christ* come to call *sinners* to repentance? and shall he not shew mercy to the *penitent*? O who would not cast his *burthen* upon him? that *desires to give ease. As I live saith the Lord, I would not the death of a sinner*, Ezek. 18. 32. and 33. 11.

Oacly, apply not this *salve*, before the *ulcer be searched* to the bottom: Lay not hold upon *mercy*, untill you be throughly *humbled.* The onely way to become *good*; is first to believe that you are *evill*: and by *accusing our selves*, wee *prevent Satan*: *By judging our selves*, wee *prevent God.*

Are wee as *sick of sorrow*, as wee are *of sin*; then may wee hopefully go to the *Physitian of our souls*, who came into the world onely to *cure the sick*, and to *give light to them* onely, *who sit in darkness, and in the shadow of death.* God does not *power* the *oyl of grace*, but into a *broken*, and contrite *heart.*

Wouldest thou get out of the miserable *estate of nature*, into the blessed *estate of grace?* and of *Satan's bondslave* become *the childe of God*, and a member of *Christ?* Wouldest thou truly know thine own *heart?* and be very

very ſenſible how evil and wicked it is? that ſo thou maiſt have a more humble conceit of thy ſelf? lay to heart theſe three particulars: 1. The *corruption of our nature*, by reaſon of Original Sin. 2 *Our manifold breach of God's righteous Law, by actual ſin.* 3. *The guilt and puniſhment* due to us for them *both*. This being done, thou wilt ſee and find, thy *neceſſity of a Redeemer*. And it is *thirſt* onely that makes us *reliſh* our *drink*; *hunger our meat*. The *full ſtomach* of a *Phariſee*, *ſurcharged* with the ſuperfluities of his *own merits*, *will loath the hony-comb of Chriſt's righteouſneſs*. This was it, which made the young *Prodigal*, to reliſh even ſervants fare; though before wanton, when full fed at home. *No* more *reliſh* feels the *Phariſaicall heart*, in *Chriſts blood*: then in a chip: But O how acceptable, is the *fountain of living waters*; to the *chaſed hart panting & braying*. The *blood of Chriſt* to the wearie and tyred ſoul; to the thirſty conſcience ſcorched with the ſence of *Gods wrath*: hee that preſents him with it, how welcome is hee? even as a ſpeciall choiſe man, one of a thouſand. *And the deeper the ſence of miſery is, the ſweeter the ſence of mercy is.*

Sect. XXXVIII.

Then if you would be ſatisfied for time to come, whether your Repentance, and converſion be true and ſound? theſe particulars will infallibly informe you. If you ſhall *perſevere*, (when this trouble for ſin is over) in doing that which now you *purpoſe*, it is an infallible ſign, your repentance is ſound, otherwiſe not. If thou doſt call to minde, the *Vow* which thou madeſt in *baptiſme* and doſt thy indeavour to *perform* that, which then thou didſt *promiſe* If thou doſt *ſquare thy life, according to the rule of Gods word*; and not after the *rudements of the world*. If thou art willing to *forſake all ſin*, without reſerving one: (for otherwiſe that *one ſin* may prove *toe bane of all* thy *graces*: even as *Gideon* had *Seventy ſons*, and but *one Baſtard*: and yet *that baſtard, deſtroyed all the reſt* that were *Legitimate*. *Judg.* 9. 5.) *Sin* is like the Ivie in the *wall*; cut off *bow, branch, body, ſtump*; yet ſome *ſtrings* or other will *ſprout* out again: Till the *root* be *pluck't up*, or the *wall* be *pulled down* and ruined; it will never utterly *die*.

Regeneration, or *new birth*, is *a creation of new qualities* in the ſoul; as being by nature onely evil diſpoſed. *God's children* are known by this *mark*, *they walk not after the fleſh, but after the ſpirit Rom.* 8. 1. If *Chriſt* have called you to his ſervice, your life will appear more ſpirituall, and excellent then others.

As for your *ſails*, 'tis a ſign that *ſin* hath not gained your *conſent*, but *committed a rape upon your ſoul*; when you erie out to *God*: If the *raviſhed Virgin under the Law cried out*, ſhe was pronounced *guiltleſſe*. A *ſheep* may *fall* into the *mire*, but a *ſwine* delights to *wallow in the mire*. Great difference between a *woman* that is *forced*, though ſhe cries out and ſtrives: and an alluring *Adultereſs*.

Again, the *thoughts of* the *godly* are *godly*, of the *wicked*, *worldly*; and by theſe, good and evil men are beſt, and trulieſt differenced one from another. Would we know our own hearts, and whether they be changed by a new birth: examine we our *thoughts, words, actions, paſſions*; eſpe-

ci-

cially, our thoughts will inform us; for these cannot be subject to hypocrisie, as words and deeds are.

Sect. XXXIX.

Then by way of *caution* know; that a *child* may as soon *create it self*, as a *man* in the state of Nature *regenerate himself*. We cannot act in the least, unlesse *God* bestowes upon us daily *privative grace*, to *defend* us *from evil*; and daily *positive grace*, *inabling* us *to do good*. And those that are of *Christs* teaching, know both from the *word*, and by *experience*, that of themselvs they are not onely *weak*, but even *dead* to what is good; *moving* no more then they are *moved*: that their best *works* are *faulty*, all their *sins deadly*, all their *natures corrupted originally*. *You hath he quickned, that were dead in trespasses and sins* Ephes. 2. 1. Yea, we are altogether so *dead in sin*, that we cannot *stir the least joint*, no not so much as feel our *own deadness*, nor *desire life*, except *God* be pleased to *raise* and *restore* our *souls*; from the *death of sin*, *and grave of long custom*, to the *life of grace*. Apt we are to all *evil*, but reprobate and indisposed to all *grace* and *goodness*; yea, to all the means thereof.

My powers are all corrupt; corrupt my will:
Marble to good, but wax to what is ill.

Insomuch, that we are *not sufficient* of our selves *to think*, much lesse *to speak*, least of all *to do* that which is *good*, 2 *Cor.* 3. 5. *Joh.* 15. 4, 5. If we have power to *choose* or *refuse* the object; to do these well we have no power. We have abilitie, we have *will* enough *to undo our selvs*, *scope* enough *hell-ward*; but neither motion, nor will to do good: that must be put into us by him that gives both *power and will*, and *power to will*.

Finally, each sanctified heart feels this, but no words are able sufficiently to expresse, what impotent wretches we are, when we are not sustained. So that we have *no merit*, but the *mercy of God* to save us: nothing but the *blood of Christ*, and his mediation *to cleanse and redeem us*: nothing but *his obedience to enrich us*. As for our *good works*, we are altogether beholding to *God* for them, not *God* to us; nor we to our selvs: because they are onely *his works in us*.

Whatsoever thou *art*, thou *owest* to him that *made thee*: what ever thou *hast*, thou *owest* to him that *Redeemed thee*. Therefore if wee do any thing amiss, let us *accuse our selvs*: if any thing well, let us give all the *praise to God*. And indeed, this is the *test* of a *true or false Religion*: that which teacheth us to *exalt God* most, and most to *depresse our selves* is the true: that which doth most *prank up our selvs*, *and detract from God*, *is the false*. As *Bonaventure* well notes.

Sect. XL.

Now to winde up with a word of *exhortation*; if thou beest convinced, and resolvest upon a new course; let thy resolution be peremptory, and constant: and take heed you harden not again; as *Pharaoh*, the *Philistins*, the *young man* in the Gospel, *Pilate* and *Judas* did: resemble not the *iron*, which is no longer *soft*, then it is in the *fire*; for that *good* (saith *Gregory*) will do us *no good*, which is not *made good by perseverance*. If with these premonitions, the *Spirit* hath vouchsafed to stir up in thine *heart* any

good

good motions, and holy purposes to obey *God*, in letting thy sins go; *quench not*, grieve not *the Spirit*, 1 *Thes.* 5. 19. *Return* not with the *Dog* to thy *vomit*; least thy *latter end* prove *seven-fold worse then thy beginning*, *Matth.* 12. 43, 45. O it is a fearful thing to receive the grace of *God* in vain! and a *desperate thing*, being warned of a *rock*, wilfully to cast our selves upon it. Neither let *Satan* perswade you to defer your repentance; no, not an hour; least your *resolution* proves as a *false conception*, which never comes to *bearing*. Besides, death may be sudden: even the least of a thousand things can kill you, and give you no leisure to be sick.

Thirdly if thou wilt be safe from *evil works*, avoid the *occasions*; have no fellowship with the workers of iniquity: neither fear their scoff; for this be sure of, if your person and waies *please God*, the *world* will be *displeased* with both: If *God* be your *friend*, *men* will be your *enemies*: if they exercise their *malice*, it is where he shews *mercy*. But take heed of losing *God's* favour to keep theirs.

Beda tells *of a great man*, that was admonished by his friends in his sickness to repent: who answered, He would not yet; for that if he should recover, his friends and companions would laugh at him: but growing sicker and sicker, they again prest him: but then his answer was, that it was now too late; for *I* am judged and condemned already.

A man cannot be a *Nathanaël*, *in whose heart there is no guile*; but the world counts him a *fool*. But *Christ* sates, Verily *except ye be converted, and become as little children; ye shall not enter into the Kingdome of Heaven*, Mat. 18. 3.

Again, *Satan* and your deceitfull heart will suggest unto you: that a *Religious life*, is *a dumpish* and *mellancholly life*: but holy *David* will tell you, that *light is sown to the righteous*; *and joy to the upright*. *Psal.* 97. 11. *Isa.* 65. 14. And experience tells, that *earthly* and *bodily joyes*; are but the *body* or rather the *dregs* of that *joy*, which *Gods* people feel and are ravished with. As O the calm, and quietness of a good conscience! the assurance of the pardon of sin, and joy of the Holy Ghost, the honesty of a virtuous and holy life how sweet they are. Yea even *Plato an Heathen* could say: that if wisdome and virtue could but represent it self to the eies; it would set the heart on fire with the love of it. And the like of a sinners sadness, as hear what *Seneca* sayes; if there were no *God to punish him, no Divell to torment him, no Hell to burn him, no man to see him*: yet would hee not sin, for the ugliness and filthiness of sin, and the guilt and sadness of his conscience. But experience is the best informer: where fore take the councell of holy *David*, *Psalm.* 34. 8. *O taste and see that the Lord is good: blessed is the man, that trusteth in him.* To which accordeth that of holy *Bernard*, *Good* art thou O *Lord* to the soul that *seeks thee*; what art thou then, to the soul that *finds thee*. As I may apeal to any mans conscience, that hath been softned with the unction of grace; and truly tasted of the powers of the world to come; to him that hath the *love of God shed abroad in his heart by the Holy Ghost*: whether his whole life bee not a perpetuall *halelujah*, in comparison of his natural condition. Whence they are able to freight all such objections; as he did: you tel me that scrupling

piling of small maters, is but stumbling at straws; that they be but trifles: When I know your tongue can tell nothing but truth, I will believe you. Fiftly, beg of *God* that he will give you *a new heart*, and when the *heart* is changed; all the *members* will *follow* after it; as the rest of the *creatures* after the *Sun*, when it *ariseth*. But without a work upon the heart, wrought by the Spirit of God; it will follow its own inclination to that which it affecteth; whatsoever the judgment shall say to the contrary: That must bee first *reformed*, which was first *deformed*. It is idle, and to no purpose to purge the *channell*, when the *fountain* is corrupt. Whence the *Apostle* orderly bids us, first bee *renewed in the spirit of our minds*; and then *let him that stole, steal no more*, Ephe. 4. 23. 24. Yea it is *God's* own counsell, to the men of *Jerusalem*, Jer. 4. *wash thine heart from wickedness: that thou mayst be saved* ver. 14. It is most ridiculous to apply *remedies* to the outward parts, when the *distemper* lies in the stomach. To what purpose is it to *crop* off the top of *weeds*, or *lop* off the *bows* of the *tree*, when the *root* and *stalk* remain in the earth: as cut off the *sprig* of a *tree*, it grows still; a *bow*, an *arm*, still it grows; lop off the *top*, yea saw it in the midd'st, yet it will grow again; stock it up by the *roots*, then (and not till then) it will grow no more; whence it is that God saith, *give me thine heart*, Prov. 23. 26. *Great Cities* once expunged, the *dorpes* and *villages* will soon come in of themselvs: the *heart* is the treasury and *store-house* of wickedness *Mat.* 12. 34. such as the heart is, such are the actions of the body which proceed from it, *Mat.* 12. 35. Therefore as *Christ* saith, *make clean within, and all will be clean*, otherwise not, *Mat.* 23. 26. Therefore *Davids* prayer is, *Create in me a new heart O Lord, and renew a right Spirit within me*, *Psal.* 51. 10. do thou the like, importune him for grace; that you may firmly *resolve*, speedily *begin*, and continually *persevere*; in doing and suffering his holy will: desire him to *inform* and *reform* you so, that you may neither *misbelieve* nor *mislive*; to change and purify your *nature*, *subdue* your *reason*, *rectify* your *judgment*, *reform* and strengthen your *will*, *renew* your *affections*, and beat down in you, whatsoever stands in opposition to the *Scepter of Jesus Christ*.

Sixthly and lastly; if you receive any power against your former corruptions; forget not to bee *thankfull*, yea study all possible thankfullness, for that you and I, are not at this present *frying in hell flames*, never to be freed; that we have the offer of *grace here*, and *glory hereafter*; it is his unspeakable goodness. And there is nothing more *pleasing to God*, nor *profitable to us*; both for the *procuring of the good we want*, or *continuing the good we have*; then thankfulness. Hee will *sow* there, and there onely *plenty of his blessings*; where he is sure to *reap plenty of thanks and service*: but who will *sow* those *barren sands*, where they are sure not onely to be without all hope of a good *harvest*; but are sure to loose, both their *seed and labour*. *Consider what hath been said, and the Lord give you understanding in all things.* And so much for the *Second part*. *An Appendix* follows: wherein you have instances of all sorts; how *sin besots men*.

Sold onely by *James Crump*, in Little Bartholomews Well-yard; and by *Henry Cripps*, in Poper-head Alley, 1658.